The

Non-Subscribing Presbyterian

No. 98 AUGUST, 1915. PRICE ONE PENNY. 1s. 6d. per annum post free

Contents.

	PAGE
Notes of the Month	1
The Grace of Gratitude. By Rev. E. Thompson	2
The Results of Child Study. By Professor Valentine	3
Burdy's Life of Philip Skelton. W. J. B.	6
Memorial Notice :—Mr. Joseph Charles.	9
By The Way—Viator	10
Reports :—Unity Guild ; Ballyclare ; Ballyhemlin ; Comber ; Killinchy ; Moneyrea ; Mountpottinger ; Newtownards ; Templepatrick	11
Birth	15

Notes of the Month.

It is evident from information we have ourselves received, as well as from the additional names published by our contemporary, "The Christian Life," that our young men still continue to come forward to help the homeland in its hour of need. Later we propose to publish all such additional names emanating from our Irish congregations, and shall be glad to receive them as soon as possible from our respected correspondents. Meanwhile, we rejoice to learn of the intention of Mr. Hugh R. Rathbone, President of the National Conference, "to send a message of greeting to the members of our Churches who are so bravely defending their country by sea and by land." Such kindly thought will make it plain to our gallant young men that we are not unmindful of them, and still regard them with pride as members of our religious fellowship. We therefore trust that Mr. Rathbone's project will receive every practical encouragement.

* *

Early last month there occurred an event which in other than war times would have received far greater recognition than was the case. July 6th was the 500th anniversary of the martyrdom of John Hus, the Bohemian reformer. Prague, Bohemia's capital, the scene of his life's labours, and Constance, on the borders of Germany and Switzerland, where Hus was burned at the stake for fidelity to truth and conscience, seem far removed from our everyday concerns and interests. But, thanks to the influence of John Wiclif, which was almost as great, and certainly quite as far-reaching and permanent in Bohemia as in England, the religious connection between the two countries is clear and unmistakable. In the year 1382 Richard II. of England had married Anne of Bohemia, thus giving royal seal to the connection already instituted by the scholars of the two countries. There must have been considerable intercourse at a later time, for Jerome of Prague, the fellow-martyr of John Hus, undoubtedly studied at Oxford late in the fourteenth century. That Hus was familiar with most of the theological and philosophical works of Wiclif his sermons and writings clearly reveal. It was in fact his sympathy with the Wicliffite position that raised the charge of heresy against him and brought about the persecution which culminated in his shameful death in 1415. There are few chapters in religious history more inspiring than that which tells of the manner in which he met the assaults of tyrannical power and unrelenting

bigotry. His martyrdom, following upon his betrayal by the Emperor Sigismund, who had given him safe conduct to Constance, caused the greatest indignation in Bohemia, where Hus had won the admiration and affection of his fellow-countrymen, both as popular preacher and as a distinguished teacher in Prague University. Thus a sequel to his tragic death followed in the desperate and long-continued Hussite wars. So victorious were the Hussites under the famous Count Ziska that the Emperor was compelled to make terms with them. But a far more interesting sequel from a religious point of view was the influence Hus had upon Martin Luther. One of the most striking figures on the base of the great Luther monument in Worms is that of John Hus. Thus the religious zeal originating in John Wiclif stirred up a like love of truth and desire for reform in the breast of his Bohemian student, John Hus, to be transmitted thence to Luther, and culminate in the great Protestant Reformation. So curious and apparently so devious are the ways by which the cause of truth has been promoted. Not without good reason then did leading British scholars, including representatives of our own community like Dr. Carpenter and Dr. Jacks, issue their letter calling attention to the 500th anniversary of the martyrdom of John Hus at Constance on July 6th. It is well to "praise famous men and our fathers that begat us."

* *

As an illustration of the manner in which the present European war seems to make light of religious affinities, we may instance the case of the Unitarians of Hungary. Quite recently attention has been called in our pages to the tercentenary of one of our congregations in the North of Ireland. But as long ago as the year 1868 there was celebrated the Tercentenary of Unitarianism in Hungary. For many years there has been the closest and warmest religious intimacy between Hungarian Unitarians and their religious fellow-workers in England. Their students up to the outbreak of the war were welcomed at our colleges in Oxford and Manchester. The late Miss Emily Sharpe, who always took the deepest interest in the Unitarianism of Hungary, gave practical expression to that interest by founding in 1911 a Hungarian Scholarship at the Home Missionary College. When the war broke out one Hungarian student was actually in residence at Manchester College, Oxford, and has since been interned as an alien, though quite recently he was allowed to return to his own country. It seems passing strange that the latter, so often visited by English Unitarians and so hospitable in its reception thereof, should now be an enemy's country! But we cannot believe that this outcome of the war will injure the long, friendly understanding between the Unitarians of Hungary and those of Great Britain. Having its roots in history, and its *raison d'etre* in a common love of freedom, we have every faith that it is only concealed, and not cancelled, by the war, and that when this great conflict is over the old friendly religious relations will be resumed.

THE GRACE OF GRATITUDE.

Deut. xxxiii. 13—"The Precious Things."

It is just as well that we dwell from time to time upon those things we have cause to be thankful for—those which have made life worth living. Sometimes, when we have followed an ill-advised course of conduct, or when things have gone against us in spite of ourselves, we are tempted to desire that our lives might be taken away if it might only be to give us rest from trouble, grief, or pain. Yet in our better moments we are ready to acknowledge that faculties for endurance and endeavour have been given us for use, and that it is our duty to abide our time, whether in the cheerful hope of a near, though unseen, cause for gladness, or in the reasonable faith in a crown of joy at last if we continue faithful to the very end.

Among his causes for pious gratitude, a Hebrew poet enumerates the precious things of heaven, the precious things of

the fruits of the sun and of the growth of the moon, the precious things of the everlasting hills, and the precious things of the earth and the fulness thereof. He is thinking of the gentle dew from heaven—falling, simultaneously a priceless sample and a perfect symbol of the silent, unseen, ever-working mercy of the Almighty; and he associates with it, by way of contrast, the mightiness and majesty of the inexhaustible waters of the unfathomed deep, which, as he says, coucheth beneath; fit symbol of God's mysterious, immeasurable and unbounded wisdom and faithfulness in judgment. He is thinking of the awful sublimity of the lofty peaks of the massive mountains—and who that has lifted up his eyes to such glories of the earth, forgetful of all worldly pettiness, has not felt exalted? He is mindful of the plants and trees that for ages, while men slept and rose night and day, have sprung up and grown, they know not how; and of the rich resources of the quarries and the mines. But how much more that he does not mention the precious thoughts and precious deeds of noble men and women, the precious sympathies and sacrifices we all have seen and valued?

Surely then, in moments of greatest desolation, a rushing wind of heaven or the inspired pages of a book will bring these precious things to mind for us; and then, if at at our best, because of them, we have given thanks unto the Lord, and he has been our strength and our song, surely, at our worst, he will become also our salvation.

THE RESULTS AND VALUES OF CHILD STUDY IN REFERENCE TO RELIGIOUS EDUCATION AND SUNDAY SCHOOL WORK.

By
Prof. C. W. Valentine, M.A., D.Phil.,
of Queen's University.

(*Continued.*)

In recent years there have been systematic investigations as to the religious development of the child—the nature of his ideas and interests, etc. Thousands of children in different countries have been tested, observed, and questioned by trained observers, and the records have been subsequently compared and classified. It may be of interest to give some of the results gained.

In general, there seems little doubt that young children have little real understanding of theological terms, such as forgiveness, God, faith, etc. Such ideas are far too abstract for the child mind. One authority thinks that to the average little child God means little more than an instrument of home discipline. This is probably one-sided. To children in happy homes at least, God is equally a good friend, who will help them out of difficulties and secure nice presents for them. But naturally the young child's ideas of God are even more crudely anthropomorphic than those of the average adult. It is very easy for a teacher or parent to be quite misled as to the effects of any explanations they may give. One mother whose little boy asked who had taken away the snow, which had melted, told him that God had taken it away—no doubt with a pleasant thought that she was building up the little boy's idea of the wonderful power of God, and suggesting that He was a wonderful spirit permeating the world and working through all the forces of nature. Some time later there was another fall of snow, and a poor out-of-work man was engaged to shovel it away from the door. When he had finished the little boy was discovered—much to the man's embarrassment—earnestly enquiring if *he* were God. The information intended by his mother to enrich his idea of God had only limited and obscured it.

In general for young boys and girls we may say that religion is dependent on their relation to their parents and teachers. God means for them a very big man—their father or teacher greatly magnified—with qualities of love and power which can be understood only so far as he finds them in adults around him.

In forming an estimate as to how far children understand the terms used in religious instruction one must beware of one possible source of error. A child

can often give a *verbal* explanation of a term from memory without really understanding it. Too early an attempt to explain the great words of religion may lead to such verbal memorising, which is of very little value, and may be positively misleading and harmful, because leading to insincerity. Furthermore, religious terms come to be interpreted too much in reference to their externals, *e.g.*, prayer means kneeling and repeating certain words.

The investigation of children's ideas on other topics of religion and morals produced many interesting and surprising facts. Thus nearly a dozen children in one town volunteered the statement that good people, when they died, go to the country—their idea of heaven.

The difficulty the child has in separating in thought the spirit and the body naturally produces puzzling confusions in reference to death and heaven. How can a man be in heaven when his body is buried? This problem led one boy to suppose that the really good people who go to heaven are never buried at all. A little girl of four supposed that only the head passed to heaven—the idea being suggested perhaps by pictures of cherubs' heads. The nature of the Deity is also obviously a great difficulty and premature attempts to make it clear only lead to confusion, and sometimes even to unexpected scepticism. Thus while the idea of God's omniscience is usually accepted readily by children we have evidence that it is not always so.

Other attributes of the Deity—His omni-presence and His eternal existence afford even greater difficulties, and too early teaching of them often only adds to the confusion of the child's mind. The intelligent child will bother himself over difficulties and apparent inconsistencies which adults have learned to keep in separate water-tight compartments of their mind. Thus the child insists on applying to theology the ideas of everyday life. Hence a boy of five on being told that God was in the room, and could see them if the shutters were closed, said, "I know, it's jugglery"—the only method he knew by which such wonders could be performed.

Summing up, we may say that there is considerable evidence the (experienced teacher is already aware of this), of a condition of ignorance and confusion, and occasionally of scepticism among children in reference to religious ideas which would surprise the average adult. From which we may infer two things—

First—That there is a general tendency to attempt to teach theological beliefs, and to use the terms of dogma at too early an age.

Second—That if the teacher is to get the best results from his teaching he must have a fairly accurate knowledge of the actual religious and moral ideas of his pupils. May I suggest that a lesson-hour devoted to an investigation of the contents of the pupils' minds might be very well spent. If it could be done with individuals in private all the better. Throughout the investigation the teacher should be on the look-out for mere verbal repetitions of statements, learned by heart, as contrasted with real interpretations and real knowledge of the child himself. Such an investigation need not be restricted to theological terms. Possibly many teachers here in dealing with young children confine themselves largely to the teaching of simple moral lessons: here too it would be valuable to know what kind of moral ideals appeal to the children most—what they understood by Right and Wrong, Goodness; what makes them do right or wrong; what they think of punishment and rewards; what they think the noblest thing to do, and what the most wicked, and so on. An investigation of this kind carried out throughout a whole school would reveal results of great interest which could be discussed by the teachers together. For all except the youngest classes, it would be well to let some questions be answered on paper, telling the children not to put their names on the paper, so that they would feel more freedom in giving their ideas. The whole investigation should be carried out on the same day to prevent the

children of one class discussing the questions with the children of another before they have had the questions put to them.

Investigations of this kind have already been made, and I may conclude this section by a reference to an enquiry in which the following five questions were set before a large number of children :—

(1) What do you wish to be when you grow up, and why ?

(2) Who is your pattern or ideal, and why ?

(3) What kind of playmate do you like best, and why ?

(4) What is your favourite reading, and why ?

(5) What is your favourite occupation, and why ?

The ideals show a constant change as the children become older. With the youngest the ideals or patterns were selected from the home circle—mother or father, or some other acquaintance. But as they grow older this—alas!—ceased to be the case ! And the striking thing is that the ideals were now not taken chiefly from the Bible, but from secular history or from present-day characters—a fact which gives food for thought. Possibly Bible characters are too remote from the present-day experience of the child for them to be regarded as possible ideals.

An interesting sex difference is that, while very few boys choose female characters as their ideal, a very large number of *girls* choose male characters as their ideals, or wished to be men ; over half the American girls of about 15 years of age did so, though the proportion is not nearly so large among English girls. There are indications that later in life these girls come to take women as their ideals again. The girls, as compared with the boys, more frequently give religious characters as their ideals, and also they give more personal acquaintances. Among a large number of English children only 7 per cent. of the boys and 14 per cent. of the girls chose God or Christ as their ideal. The qualities of goodness and love in the Deity were admired more frequently than His power or greatness. Other investigations, by the way, indicate that the old-fashioned " Fear of God " has not the hold upon the children that it used to have on an earlier generation.

Girls seem to be somewhat in advance of boys in realising an inner significance in religion, and it has been found that they express pleasure in religious observances twice as frequently as boys (the proportion is 17 to 7), whereas, on the contrary, boys express dislike for religious observances twice as often as girls do. As one would expect, while the younger children think riches and bodily strength the best things in life, the older ones appreciate better more intellectual pleasure and moral qualities. *As to the kind of playmates liked by children :* the very young admire especially in a playmate friendliness and happiness : the older desire truth and unselfishness. These changes are what one would expect, but the exact time when the changes take place we can only learn by studying our individual pupils. Obviously to know what ideals are held by our pupils and what qualities are especially esteemed is to know to what we may specially appeal in teaching them [while suggesting to the children the excellence of ideals just ahead of their own in the scale of values.]

Before passing to the study of older children, I should like to give some records of answers of adults to questions about *the influence of teachers upon* them—as to which of those past teachers did them most good, and how ; whom they liked or disliked most, and why.

It seems that most good was felt to have been done by teachers when the pupils were at the age of 14 for girls and 16 for boys, and that the strongest and most permanent dislikes were felt also about the age of 12–15. What were most appreciated in teachers were the inspiring of purpose and ideals, the kindling of ambition to *be* something or *do* something, and generally inspiring self-confidence in the pupils. Next after this come personal sympathy shown by the teachers, kindness, praise " being understood." These were helpful, but *note* : they were not as helpful

as the appeal of the ideal. Lastly, as a means of help, came special help in lessons—timely advice, stability of character, absence of hypocrisy, personal beauty, athleticism and vigour. It is noteworthy that four-fifths of the men were helped most by men teachers, and that also nearly half of the women got most help from men teachers. Male teachers seem especially helpful for pupils at the age of adolescence, *i.e.*, from 12–16.

The qualities that inspired dislike most were sarcasm, unjust punishment, suspicion, severity, absence of laughing and smiling. The teacher who does not smile is far more likely to incur dislike. In many cases a dislike acquired before the age of 10 lasted with little diminution in strength until manhood or womanhood.

Whilst we are speaking of the influence of the teacher, we may contrast it with that of *the parents*. Nearly 2,000 children were asked what they would do in a special case of conflict between teacher and parent. It was found that with the young children parental authority was preferred, but a marked decline in the comparative influence of parents began about 11 years of age, and was especially rapid at 14 in girls and 15 in boys. There was a corresponding increase in the number of children who preferred the teacher's authority at that age.

(*To be continued.*)

BURDYS LIFE OF PHILIP SKELTON

When a new book comes out read an old one. Samuel Burdy's Life of Philip Skelton has, to some extent, been forgotten, but it has now received adequate recognition in a reprint which comes from the Clarendon Press, with a delightful introduction by Norman Moore.

Samuel Burdy was born at Dromore, County Down, entered Trinity College, took his B.A. degree in 1781, and was appointed in 1783 to the curacy of Ardglass, in the Established Church. While at Ardglass he fell in love with the daughter of Percy, Bishop of Dromore. The lady returned his affection, but the Bishop did not approve, and excluded the lover for some time from his house. Burdy took refuge in poetry, and Mr. Moore prints a few lines of his address "To Belinda" and "The Lamentation." In Miss Gaussen's life of Percy will be found a reproduction of an old picture showing Percy in the grounds of the Palace at Dromore. If one may judge from the picture, the prelate was certainly a person to put down his foot with determination, and the "tuneful swain" has our sympathy in his disappointment. This episode in Burdy's career will be of interest to those of our readers who know the old Georgian mansion built by Percy at Dromore. It is now fast falling into decay. The fields and woods are left to graziers, the outhouses are derelict, the garden a wilderness, and the lake, where the Bishop fed his swans, choked with reeds. One feels that "Belinda" might well have had her "swain" without compromising too seriously the Episcopal dignity. Burdy was afterwards reconciled to Percy, and when the life was published by subscription in 1792 the Bishop took six copies. When a student at Trinity Burdy was introduced to Skelton. "I was," he says, speaking of the year 1780, "admitted into his friendship and confidence, in which I continued until he died."

Philip Skelton was born at Derriaghy near Lisburn, in February, 1706-7. His father, Richard Skelton, held a farm under Lord Conway. He had four daughters and six sons, of whom Philip was the youngest. At the age of ten Skelton was sent to Lisburn "Latin School." He was not at first inclined to be studious, until his father dismissed him "to carry stones on a hand-barrow" in the fields, and, after a course of this treatment, submitted for his son's choice a life of toil on the farm or of application to books, with the prospect of a university course. The patient, we are told, "continued studious ever after." This novel method of inculcating a love of letters was successful, for we find Skelton's name entered in the books of Trinity College in June, 1724, and he took his

B.A. degree in July, 1728. His academic career was enlivened by several "scuffles" with the Provost, Dr. Baldwin, and in this trial of wits the Provost met his match. About the year 1729 he obtained the curacy of Newtown Butler, Co Fermanagh, where he remained until 1732, when he was nominated "to the cure of Monaghan." Here, we are told, "he set out in his ministry in the character of an avowed champion of the orthodox faith," and found leisure "to switch the Arians now and then." It must be noted here, however, that Skelton was by no means a bigot of the vulgar sort. Many years later, about 1770, a Rev. Mr. Robertson resigned the living of Rathvilly, "as he could not believe in the Trinity." Burdy thus relates the incident. "On his (Robertson's) resignation he published his reasons, entitled an Enquiry, etc., which Mr. Skelton thought a book very agreeably written. He then wrote to Mr. Robertson requesting he would come and spend the remainder of his life with him, and take part of what he had; if not, he offered him a large share of his income to support him. In his letter to him he said, 'we should often argue, but never dispute; if we could not concur in one creed we should at least coalesce in one heart.'" It is pleasant to find in that age of bitter conflict one who did not always prove his orthodoxy "by apostolic blows and knocks." Burdy also relates an incident of the Monaghan period, which shows that Skelton did not hesitate to "switch" in a physical sense. A young officer, "proud of his red coat," entered an inn, and, "to show his cleverness, fell a-damning the waiter" with "a volley of horrid oaths." Skelton remonstrated—to no purpose, and, as a last resource, gave Bombastes a sound drubbing. Physical strength and courage, indeed, were in him the outward counterpart of a sturdy independence of intellect and judgment that cared little for rank or position when a principle was at stake. We cannot imagine Skelton eating humble pie as Burdy does in the letter to Percy which Mr. Moore prints in his introduction. A sense of humour is not usually considered one of the gifts of the typical Ulsterman. Skelton was certainly not devoid of it, as many passages in the Life prove, apart from the statement that in his old age he read and enjoyed Tristram Shandy. We are not quite so sure of Burdy. Possibly the affair with Belinda left its mark, and this may account for the following item of portentous gravity. Skelton, it seems, while in Monaghan fell in love with a Miss Richardson. "In eagerness to see her," writes Burdy, "he rode across the lake of Coothill in the great frost, without perceiving he was riding on ice. However, we may suppose his fondness soon began to cool. His being a curate, I should think, made him cautious of plunging too deep into love. He knew that marriage must have confined him still more in his charities, which were always nearest to his heart, unless he could get a good fortune by it—a boon seldom conferred on one of his station. He therefore strove to keep down his passions by abstinence, and lived for two years at Monaghan entirely on vegetables." Burdy's gentler flame had flickered out, we think, in the less heroic remedy of couplets after the manner of Pope. While on this subject the oracle of the wig-block may be mentioned. Skelton was invited by a widow "to come to her family to teach her children," for which she promised "to allow him an ample salary and also sufficient leisure to pursue his studies." Burdy continues: "The offer, appearing advantageous, required some consideration. He therefore informed the lady by the servant he would give her a positive answer in a day or two. The rest of the day he passed in anxious thought; at night he lay sleepless in bed, without forming a fixed resolution; towards morning he fell into a doze, and saw clearly, he said, a vision which determined his choice. He saw, he assured us, the appearance of a wig-block rising by degrees out of the floor of his room, which continued thus to rise till it got above the floor, and then, moving back and forward, said, in a solemn voice, "Beware of what you are about," and sunk gradually down. He was thus warned by the awful vision.',

The upshot was that Skelton declined the offer, but, strangely enough, provided a substitute, the "awful vision" notwithstanding. The widow in two years married the tutor sent by Skelton, and subsequent events would have justified the appearance of a whole forest of wig-blocks. Long-lived incumbents apparently gave rise to much heart-burning in those days—whatever may be the case now. Skelton used to pay frequent visits to old Archdeacon Cranston, who lived near Monaghan. The Archdeacon, we are told, "had weathered it a long time. His death, it seems, had been often wished for, but this did him no harm; he lived, if possible, the longer on that account. Mr. Skelton said to him one day, 'You have lived a long time, sir: in the diocese of Clogher, and I dare say you have seen many changes in it.' 'Oh, yes' (he replied in a drawling voice), 'I have seen a great many changes in it; I remember about twenty years ago the Bishop of Clogher of that time had a fine young man—a nephew, whom he wished to promote highly in his diocese, and had given one good living already, which, it seems, was not enough for him, for he was going to get him married to Squire Knox's daughter, of Dungannon. Upon this, he told the Squire that, beside the living he had, he would get my living, as I was just going to die; but you see I have long outlived the nephew, and his uncle, the Bishop, too." Burdy gives a long account of Skelton's visit to London in 1748 to publish his "Deism Revealed." It reminds one irresistibly of the Cranford episode, where the rector goes up to London to superintend the printing of his sermons. Notwithstanding all the abuses of patronage there were, as Mr. Moore points out, "many worthy men among the parochial clergy of the Establishment" in the eighteenth century. We had, no doubt, our home growth of Trullibers among the clergy, just as we had our Westerns among the squires, but we must not forget that Goldsmith drew on his knowledge of the Irish clergy when he gave us Dr. Primrose. Conviviality is not necessarily gross. On one occasion Skelton was invited, with Archdeacon East, to the house of Mr. Pringle, of Caledon. When Mr. Pringle introduced his father to East, the old man exclaimed: "Ay, ay, come East, come West, come North, come South: you all come here to fill your bellies" On the same occasion the old gentleman said to Skelton, who had stated that he was "a gospeller" by profession. "Ah, man, that's a brave trade; I thought you were a pedlar"—this àpropos of an apparently voracious appetite for food and wine, which Skelton had purposely assumed for the occasion. In 1750 Skelton received the living of Pettigo among the mountains of Donegal. Here he laboured faithfully for many years—in his "Siberia," as he called it—among a people as wild and rude as their native rock and heath. He had great trouble making any improvement in the drunken habits of the people. One or two passages in the Life may be taken as illustrative of the Society of Pettigo. "The private stills in the parish of Pettigo," says Burdy, "being at that time innumerable, made the whiskey cheap and plenty, which caused the people to be addicted to drunkenness—a vice, among others, prevalent there. The Catholics, who were most numerous, were chiefly remarkable for this, though the Protestants, as they called themselves, were but little better. At burials, in particular, to which they flocked from all quarters, they drank most shamefully. It was the custom then with them, as soon as the corpse was buried, to meet all in a field adjacent to the churchyard, and pour whiskey like cold water down their throats. Twenty gallons of strong spirits of whiskey have been often drunk at such a meeting." One is not surprised to learn that these orgies often ended in the death of one or more of the company, an event which, of course, gave rise to a renewal of the debauch, or "fine sport," as it was called. Another dark side of the "bad old times" is the recurrence of famine. Skelton speaks of finding the people of Pettigo, on one such visitation in 1757, eating boiled "prushia," a kind of weed that grows in cornfields, and in his letter on "Tillage and

Granaries," he says, speaking of the famine of 1739 and 1740, that "whole parishes in some places were almost desolate: the dead were eaten in the fields by dogs for want of people to bury them." During the famine in Pettigo he sold his library to provide food for the starving people—Protestants and Catholics alike. In 1766 he got the living of Fintona in County Tyrone. Burdy mentions what he mildly calls "an instance of the ignorance of the people," arising out of one of Skelton's periodical examinations of his parishioners in the Church. Skelton had asked a woman how many commandments there were. "She answered seven." He told her there were ten, and asked her what was the first. This was too hard for her, and when she was stammering about it one John Patterson, a tailor, whispered to her—Thou Shalt Have No Other God But Me. "Do you hear, sir," quoth she, what Johnny Patterson, a tailor body, here says to me? He says I shall have no other gods but him: Deel in hell take such gods." This story has its counterpart in another to the effect that "a person of quality" told Skelton there were two Gods, and another that there were three, while a third "only made a genteel bow" when asked a question in theology. A fine opportunity this for the "switched" Arians to point a moral! Skelton left Fintona in 1780, and spent his last years in retirement in Dublin. The story of these years is also full of interest. Here and there we come across human touches that are the very salt of good biography. We are told, for instance, that Skelton once advised a Miss Bruce to marry a soldier, "for she would find more honest soldiers than honest parsons." Nothing, again, could be more charming in its way than his letter to Burdy about the love of children, quoted on p. 214. Occasionally graver matters are discussed, as when he writes about "the shameful market of ecclesiastical patronage." In revealing Skelton, Burdy also reveals himself by many an artless aside, as when he says he is forced to omit a certain circumstance "lest I should give offence to persons of eminence, which one in my station should carefully avoid," and again, that "it would not be safe to dwell on the delicate subject" of Skelton's plain language about "dignified ecclesiastics"! In February, 1781, Skelton was offered the D.D. degree of his University but he declined the honour, "observing that he was too old to assume any new title." He died on the 4th of May, 1787. One of his eulogists quaintly described him as "a poet prematurely ordained a divine," and in truth, notwithstanding the rigour of his orthodoxy, he had a large-hearted tolerance and a charity that refused to be bound by the narrow ecclesiasticism of his day. Lord Macaulay praised the Life both as a biography and as a picture of society in eighteenth century Ireland. In style it is easy, natural, and direct. The cadence of a sentence here and there reminds us—not in this instance disagreeably—that we are in the age of Johnson, for whom, by the way, Skelton and, we may suppose, his disciple too had a warm admiration. Our thanks are due to editor and publishers for this timely reprint. Is it vain to hope that our own Universities may yet do something to rescue such records from oblivion?

W. J. B.

Memorial Notice.

MR. JOSEPH CHARLES, GLENARM.

WE regret to record the death of this respected gentleman, which took place on Sunday, 11th July, at his residence, Altmore Street, Glenarm. Blessed with a fine constitution, and thanks to the care and thoughtful attention of his devoted wife, Mr. Charles, who was in his 85th year, has outlived the allotted span of years mentioned by the Psalmist, and come to his grave in a full age, like as a shock of corn cometh in in his season. The Charles family have long been resident in Glenarm, and the deceased was the last of his name. He was a man of great intelligence, who,

until a few years ago, continued to take a lively interest in public affairs. A man of untiring energy, he did with all his might whatsoever things his hands found to do. To him the words of the writer of the Epistle to the Romans might not inaptly be applied: "Not slothful in business, fervent in spirit, serving the Lord." By his death this congregation has lost a generous contributor, and a warm friend and supporter. For a great many years he filled the office of Treasurer to the Glenarm congregation, and always evinced the greatest interest in its welfare. So long as health permitted Mr. Charles was most regular in attendance at the House of God, and liked to see other people attending their place of worship, encouraging their minister, and at the same time doing their duty to God and to their fellowmen. To Mrs. Charles and the other relatives we tender our respectful sympathy, and commend them to the care of Him, who, as the Psalmist says, "Is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

BY THE WAY.

It has been my privilege recently to come into contact with the Boy Scout movement, with the result that I have just spent a few days in camp with a troop of Boy Scouts.

* *

Many folks perhaps are inclined to regard the movement as a sort of great game, with no deeper purpose than of giving a little glamour of romance and militarism to the ordinary naughtinesses of the ordinary boy. The brief but intimate acquaintance, however, which I have had with Boy Scouts convinces me that, apart from the old order of chivalry, which, as a matter of fact, was nothing like so ideal as Malory and Tennyson picture it, no movement has been devised more qualified to raise up a noble order of manhood, in which are combined, with exquisite balance, love for one's country, capacity to deal with the practical problems of life, and devotion to the teachings of our Lord Jesus Christ.

* *

Of course the Boy Scout largely remains a boy, despite the ideal set before him. But he becomes a much finer boy than if he were not a Scout. It is remarkable to observe the change that comes over him, after so short a stay as a week in a Scout's camp. His first thoughts, when once he is dumped down in an exposed spot, with nothing but a sheet of canvas to protect him, will be of all the little comforts of home, where his very selfishness is directed not in getting things for himself, but in getting others to get them for him. So he will be inclined to whine, and to refuse to perform those tasks on which not only his own comfort, but the comfort of the camp, depends.

* *

But mixing with the other boys, and having it instilled into him that a Scout's duty is to be helpful and obey orders, he quickly develops a sense of comradeship. He will learn that his delay in fetching the water, in washing up, or in peeling the potatoes will mean a prolonged period of hunger; and as it will also mean a prolonged period of hunger for his companions, you may be sure they will soon let him know what they think of him. There are such things as Scout-punishments, which are inflicted by the Scouts themselves, in the absence of the officers, on boys who they think are lacking in the spirit of comradeship, or are guilty of anything that dishonours the troop. The give-and-take life of the camp life soon lifts these punishments above the level of bullying, and, on the whole, they greatly improve the morale of the troop. During my stay the Scoutmaster, at evening prayers, referred in his address on the 10th part of the Scout Law—"a scout is pure in word and thought and deed"—to some vulgar remark whereby one of the boys had dishonoured the troop. The boys set to work to find the offender, and next morning inflicted the customary punishment of pouring cold water down his sleeve—a not too cruel way of "giving him the cold shoulder."

Life in camp is great fun, even though sometimes provisions run short, the fire will not burn, the earwigs are frequent, or the wind and rain do their worst. One afternoon there was a frightful storm of wind and rain, which threatened to make the tents a ruin; but, thanks to the Scoutmaster's frequently braving the storm to hammer in tent pegs, and loosen and tighten guide ropes as required, they remained firm and wonderfully comfortable A hearty tea was provided to keep up the boys' spirits, and then later on, when the storm had abated, the boys were marched to a neighbouring cottage, whither they were invited to get warm after their enforced inaction of the afternoon. They marched blithely along, each boy swinging a bottle of mineral water to partake of at the evening's jollification, and round the hospitable hearth a merry hour or two were spent.

* *

So fine a spirit of comradeship prevailed that even the Scoutmaster had to submit to the boys' humour. A story was started about a troop of Boy Scouts in camp, and each boy in turn had to contribute his share to the story. One bright youth suggested that "a certain woodman mistook their long, skinny Scoutmaster for a tree, and chopped him into little pieces," which was continued by another to the effect that "they got some gum and put the Scoutmaster together again, and since then he has been very much stuck up."

* *

An equally daring flight of imagination was that of another boy who said that, in the absence of a tent pole, "they made one by setting up empty lemonade bottles one on top of another."

* *

One of the finest effects of the Scout movement is its appeal to the spirit of helpfulness—by its rule that a Scout must do at least one good turn a day. Every boy who takes this to heart—and it is surprising how many of the young rascals do take it to heart—becomes a sort of knight-errant on the lookout for a "good turn" to be done. I remember how some time ago a lady arriving at a farmhouse where I was staying, a mile or so from the railway station, described the way in which a boy insisted on carrying her bag for her, and then refused a tip when it was offered him, because, he proudly said, "I am a Boy Scout."

* *

Another lady friend told me how that one evening she found her two boys—both Boy Scouts—looking very glum. On asking what was the matter, they told her that they had not been able to find any good turn to do that day. "Suppose then," she suggested, "that, since I am very busy, you undress baby and put her to bed." 'Oh, mother, you are a brick," they cried, and straight way hastened to perform their good turn.

VIATOR.

Reports.

Unity Guild.—Those who gathered at York Street Station on Saturday, 3rd July, to go to Antrim, in spite of the rain, were well paid for their determination. Rain fell all afternoon in Belfast, but there was not enough at Antrim to damp the spirits of the party, or interfere with the enjoyment of the afternoon. The party was conducted by Mr. Robert Welch, who made a most interesting and instructive guide. Arrived at Antrim, we were met by Rev. G. V. Crook, our own minister there, and Rev. W. A. Adams, B.A., of the Presbyterian Church, who came with the party, and opened his rich store of archæological knowledge for our benefit. We proceeded straight to the Round Tower, and, after spending some time at this ancient structure, we were admitted to the privilege of seeing the private gardens at the Steeple by the courtesy of Miss Clarke, in whose grounds the Round Tower stands. Having spent as much time as circumstances allowed in this interesting spot, and seen the old font which lies there, we proceeded to Antrim Castle. On the way we went into the graveyard of the Parish Church, and passed over the site of the Battle of Antrim, where

the positions of the opposing forces were pointed out to us. Mr. Welch had kindly obtained permission from Lady Massereene for the party to visit the grounds of this historic building, and a more delightful place it would be difficult to imagine. The long lake, with its tall yew hedges, the small artificial "Giant's Causeway," the terraced garden, and the pretty walks, with fresh beauty at every turn, were all greatly admired. It seemed a pity that there was not a larger party to enjoy them. Permission was got by the local clergymen for us to go in to the Castle and see the "Speaker's Chair," which was removed from Dublin at the Union. It is placed in an alcove surrounded by exquisitely carved oak panels, and above it is part of the old Castle door, which still shows the bullet marks made at the time of the Rebellion. Surmounting this are the thirteen coats of arms of the Speakers of the Irish House of Commons. We stayed till the last minute in these beautiful grounds, and then made our way to the Antrim Café, where tea was taken. There was not much time for sight-seeing afterwards, but we managed to look in at the Parish Church, which was open by that time, and peeped into our own Meeting-house before hurrying off to catch the train. The Guild is much indebted to Mr. Welch for having arranged such a thoroughly enjoyable outing, and to Mr. Crook and Mr. Adams for the trouble they took to make the excursion pleasant and interesting.

* *

Ballyclare.— Our annual summer excursion was taken on Saturday, June 26th. We decided not to go so far afield this year, but the children and several adults spent a quiet, happy time round the shores of Larne. We left Ballyclare by an early special train, and proceeded straight from the Harbour Station to Holden's Hotel, where we had our lunch (which we had brought with us), and cups of good hot tea. This was very refreshing after our long journeys, for many had had to travel some miles before arriving at the train in Ballyclare. We are a scattered congregation. The weather was glorious, and the only regret we heard was that no camera was near for a lasting picture of the happy children paddling and playing on the front. All too quickly tea time came, and Holden's provided us with an excellent meat tea. We then scattered (mostly to buy presents for the good people left at home), and finally assembled at the Station for the return journey. It was a most happy outing.

On the 18th July we held our Annual Floral Service. We received the usual kind loan of beautiful ferns and pot plants, and a lovely variety of choice and fragrant flowers. They had a most happy effect when tastefully arranged by the many and willing young hands. The Rev. J. J. Magill, B.A., came over from Rademon on the occasion, and preached a very helpful and practical sermon from St. Matthew vi. 28, 29. Mr. Holmes, too, was spared from Larne, and very devotionally did he render his selections on the organ. Then Miss Dougan sang with real feeling one of Adelaide Proctor's well-known hymns. We had a splendid congregation on that day.

* *

Ballyhemlin.—The school treat took place at Sand End on Wednesday, July 14th. There was a large attendance, many of the members of the congregation and friends being present. An excellent tea was provided, and games were organised. Notwithstanding the frequent showers, which tended to disorganise the proceedings occasionally.

* *

Comber.—We have received a full report of the meeting held in Comber on 29th June, and regret that we are unable to find room for it in this issue. We hope to print it in full next month. Other articles and reports are unavoidably held over till the September issue.

* *

Killinchy.—The Sunday School Anniversary and Flower Services were held on Sunday, June 20th. The church was decorated for the occasion with the choice flowers of spring tastefully arranged by the ladies. Special

hymns were sung by the Sunday School and choir. The morning preacher was the Rev. D. J. Williams, who took the opportunity of calling attention to Sunday School work. In the evening the Rev. J. D. Davies, of Clough, motored over to take the service. We are indebted to Mr. Davies for a very helpful and uplifting discourse. The collections were up to the average, and were devoted to entertaining the children at their annual excursion.

On Saturday, June 26th, the Sunday School excursion to Newcastle took place. The children and friends were taken in brakes to Crossgar, and from thence by train to Newcastle. The scholars were entertained to cakes and lemonade during the day, and to tea before starting for home. In spite of the rain, scholars, young people and friends managed to enjoy themselves thoroughly.

Congratulations to Mr. and Mrs. William M'Ilwrath, Balloo, Killinchy, on the attainment of their golden wedding. They were married in the Remonstrant Church, Killinchy, by the Rev. John M'Caw, on June 11th, 1865. The Killinchy congregation felicitate them most heartily, and wish them long life and peaceful serenity of mind and spirits for the remainder of their days. Mr. and Mrs. M'Ilwrath have been staunch and unflinching supporters of the Remonstrant Church all their days. They have stood by their church in sunshine and in storm, shown rare devotion to their convictions, and reared a family conspicuously active and invaluable as workers in every department of Church life.

* *

Moneyrea.—On Wednesday evening, July 7th, a social meeting and presentation was held in the Lyttle Memorial School, in honour of Rev. Mathew Watkins, prior to his departure to take up duties at Mountpottinger, Belfast. The objects of presentation were a beautiful illuminated address album, comprising eight water-colour sketches of the church and buildings and scenes of the countryside, and a highly-chased gold chain with seal. After tea, presided over by the ladies of the congregation, Mr. A. Kennedy Stewart, J.P., was voted to the chair. In the course of his remarks he said it would have given him greater pleasure to occupy that position if the meeting had been for the purpose of expressing their joint satisfaction at the continuance of Mr Watkin's ministry at Moneyrea than to wish him, as they were now doing "God-speed" in his new pastorate at Mountpottinger. To him Mr. Watkins' departure was a distinct personal loss. The Church Secretary, Mr. S. M'Kenna Turkington, then read letters of apology for absence, also the presentation address, after which the Chairman called up Miss Bodel to make the presentations. This was done with grace and kindness, and Miss Bodel's words were a benediction to the occasion. Mr. Watkins, in returning thanks to the congregation for their handsome tokens of esteem and regard, said that they would ever be abiding joys and affectionate reminders to him of his ministry at Moneyrea. An excellent programme was rendered during the evening by Mrs. Hugh Ferguson, of Ballyrogan, and her friends, the accompaniment to songs being played by Mrs. Robert Ferguson, of the same townland. Votes of thanks to the artistes and Chairman were moved by J. M. Orr and M. Watkins, and seconded by Councillor Wm. Bennett and H. Frame respectively, and were carried with acclamation. The meeting ended, the company then assembled in the Old School-room to partake of the sumptuous supper so seasonably provided. The presentation album was illuminated and painted by Carey and Thomson, Royal Avenue, Belfast, and unstinting were the comments in praise of their work.

* *

Mountpottinger.—The annual Floral Services were held on Sunday, July 4th, when Rev. M. Watkins, minister-elect, officiated. It is a matter for regret that the weather, which had been so brilliant, broke down rather badly, with a consequently detrimental effect on the attendances. Following custom on such occasions, the Church had been prettily decorated by Miss Marie Davidson and other ladies connected with the

congregation. At the afternoon and evening services special hymns suitable to the character of the service were sung. The collections were in aid of Sunday School Funds.

* *

Newtownards.—The eighteenth annual floral service was held on Sunday afternoon, July 4, at half-past three o'clock. Despite the torrential rain there was a good congregation to welcome the Rev. W. H. T. Tilson, M.A., minister of the First Presbyterian Church, Grey Abbey. As on former occasions, the old church was tastefully decorated with flowers and foliage. On the present occasion the scheme of decoration was in the colours of the allied nations—red, white, and blue. The pulpit and choir showed the various tints and blendings of the allied colours arranged with taste. The north east window contained the Union Jack worked in flowers of the true colours, and the south-east window that of the French national flag. The rest of the decorations, partaking of this same scheme of colouring, produced a charming effect. The ladies who decorated the building deserve the congratulations so freely expressed by many of those present. The hymns also reflected the note of the day, beginning with that noble hymn of a call to worship, "O, worship the King, all glorious above," followed after prayer by "Marching beneath the banner," in which one felt the onward march of the people towards the mark of their high calling in Christ Jesus. After the first lesson then came John Oxenham's beautiful and deeply-moving hymn of prayer for "Our men at the Front," voicing the deep desire for the welfare of those bravely fighting our cause at the front; of our wounded, dead, and all who are helping. It was sung to the tune of Stella Maris, which in its plaintive and devotional melody fitly interpreted the thoughts and words of the hymn. The tribute to the occasion was given in the hymn, "Consider the lilies."

The Rev. W. H. T. Tilson took as his text, "What mean ye by this service?" (Exodus xii. 26). Space and other considerations prevent us from giving the sermon in full. Suffice it to say, that besides dealing with the beauty of the ministry of God in nature, it voiced the call to all people to do their part in the great national need, and give willingly of their service to the call of their country. Those who had the privilege of hearing the address took with them the memory of a noble and inspiring message, fittingly worded and driven home.

Then there followed Kent's beautiful and appealing anthem, "Thine, O Lord, is the greatness." It was sung by a quintette with great devotional feeling. The singers were—Miss Ferguson, Miss Cavan, Miss Nora King, Messrs. Cavan and W. Mawhinney, the accompaniment being played by Rev. R. M. King.

After the offertory, the last hymn, "God speed the right," was sung with fervour by all, and then followed the quiet and devotional chant of Mason's embodying "The Lord's Prayer."

The organist of the church, Miss Ferguson, played with taste throughout the service.

* *

Templepatrick.—The annual treat in connection with the Day and Sunday Schools was held on Saturday, 24th July, at the Roughfort School and in an adjoining field. The weather—all things taken into consideration—was considered satisfactory for such an outing. Heavy rains had fallen on preceding days, but on the 24th only an odd shower fell, and this did not in any way interfere with the proceedings. A full turnout of the scholars was witnessed, but the members of the congregation did not patronise the meeting, as it is their custom to do. But the children and young people were there in full force. The programme was identical with those of previous occasions, and was carried out in every way successfully. Tea was served about 4-30 o'clock, and a second refreshment (buns and lemonade) about 7-30 o'clock. Shortly after 8 o'clock, after the passing of votes of thanks, the small children were dismissed to their homes, but those of riper years continued their enjoyments

until later in the evening. The important thing is that the gathering was a success, and was thoroughly enjoyed by all.

BIRTH.

BOWEN—At the Manse, Crumlin, on Friday, 25th June, to Rev. and Mrs. S. E. Bowen—a son.

HARVESTING.

Machinery for this purpose, including **MOWERS, REAPERS, SHEAF-BINDING HARVESTERS, RAKES, HAYMAKERS, TEDDERS, SWATH TURNERS, POTATO DIGGERS, etc., etc.,** leading makes at low prices for cash.

We hope to be exhibiting at several Provincial Shows, but the means of transit being restricted this year, we would ask our friends to order before the Shows, so as to ensure delivery in good time for use this season.

The present price of Beef Cattle is so high that Farmers can afford to feed on the grass. We are well stocked in **CAKES, MEAL, etc.,** and we invite enquiries as to prices.

OIL ENGINES, PETROL ENGINES, GRINDING MILLS, and FOOD-PREPARING MACHINERY, newest designs and best makes. Lists and quotations on application. We keep the largest stock in Ireland to select from.

T. & J. M'ERVEL, Ltd., 40 Victoria Sq., Belfast

— ULSTER —

Unitarian Christian Association

35 ROSEMARY ST., BELFAST.

The Depository is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, the Sunday School Association, and American Unitarian Association. Tracts and Pamphlets, expository of Unitarian principles, may be had free on application, or will be sent by post to enquirers, if stamped envelope is enclosed with application

A LARGE ASSORTMENT OF BIBLES AND HYMN BOOKS ALWAYS IN STOCK.

Business Hours, 9 till 6. Saturdays, 9 till 1.

EUSTACE GORDON, *Manager.*

MADAME CLUZEAU,

FRENCH MILLINER,

Is showing the Latest Modes at her New Premises,

37 Donegall Place,

First Floor.

NOTE—Specially Moderate Prices to suit War-Time Needs.

RECENT PUBLICATIONS.

Crown 8vo., 168 pp. 2/- net.
HOW TO WIN. — Addresses by H. G. CHANCELLOR, M.P.

Crown 8vo., 65 pp. 1/6 net. Paper Covers, 1/- net.
TOWARDS RELIGION.—By R. BRIMLEY JOHNSON.

F'cap. 8vo., 128 pp. 1/- net.
HOW A MODERN ATHEIST FOUND GOD.—By G. A. FERGUSON.

F'cap. 8vo., 130 pp., with Portrait. 1/- net.
MAN'S CHIEF END.— Sermons by R. B. DRUMMOND, B.A., T.C.D.

F'cap. 8vo., 108 pp. attractively bound. 2/- net.
SONGS DEVOUT.—By W. G. TARRANT, B.A.

Crown 8vo., 140 pp., with Portrait. 1/6 net.
COMMUNINGS WITH THE FATHER. Collects and Prayers.—By JAMES C. STREET.
Edited by CHRISTOPHER J. STREET, M.A., LL.B.

Crown 8vo., 272 pp. 2/6 net.
THE CHURCH OF TO-MORROW.—By JOSEPH H. CROOKER, D.D.

Crown 8vo., 226 pp. (Second Edition). 3/6 net.
PILLARS OF THE TEMPLE.—By MINOT J. SAVAGE, D.D.

Book Room, Essex Hall, Essex St., Strand, W.,
or at the Depository, 35 Rosemary Street, Belfast

NOW READY.

A New Book of Irish Poetry.

THE SECRET HILL.

BY

RUTH and CELIA DUFFIN.

1/- NET.

Copies may be obtained from

EUSTACE GORDON, 35 Rosemary St. Belfast.

Printed by J. Adams, New King Street, Belfast. May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast: and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed Business Agent:—Rev. George J. Slipper, The Manse, Newry, Co. Down.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries—{Rev. J. A. KELLY.
{Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices for Cash.
Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST

HANDBOOKS OF RELIGION—

Cr. 8vo., 160 pp., 2/- net; by post, 2/3.

CHRIST: THE BEGINNINGS OF DOGMA.

By Prof. Dr. JOHANNES WEISS, of Heidelberg. Translated by V. D. DAVIS, B.A.

Cr. 8vo., 140 pp., 2/- net; by post, 2/3.

THE JEWISH RELIGION IN THE TIME OF JESUS.

By Dr. G. HOLLMANN, of Halle.

Cr. 8vo., 164 pp., 2/- net; by post, 2/3

THE SOURCES OF OUR KNOWLEDGE OF THE LIFE OF JESUS.

By Prof. PAUL WERNLE, D.Theol.

Cr. 8vo., 184 pp., 2/- net; by post, 2/3

PAUL: STUDY OF HIS LIFE AND THOUGHT.

By Prof. Dr. W. WREDE. Preface by Dr. J. ESTLIN CARPENTER.

Cr. 8vo., 144 pp., 2/- net; by post, 2/3

THE APOSTOLIC AGE. By Prof. E. von. DOBSCHUTZ, of Strassburg.

Book Room, Essex Hall, Essex Street, Strand, W.C.

Postage saved by ordering through Bookseller.

Artistic Wall Papers for 1915.

Latest Designs. Raised Materials, &c.

All Branches of House and Church Decorations under personal supervision.

AGENT FOR HALL'S WASHABLE DISTEMPER.

JOHN THOMPSON, 60 Hill St., Newry

Telephone No. 50. Telegraphic Address: "Thompson, Painter, Newry."